2: Flannery E-5 (1940-1948) 1953
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made up my mind that I did not want such power, the immediate reason for my refusal being that I had seen doctors who swallowed what they had sucked from the weak spot in patients whom they cured, and I just couldn't bring myself to have to do likewise."

Although boys had much more freedom than had girls, they too were assigned tasks at a fairly early age. One of the responsibilities of boys was to water the horses during the day. At about the age of fourteen, however, a boy would be required to take the horses out to graze immediately after taking his morning plunge. He would be gone perhaps three or four hours and would eat only after he returned.

The play of younger boys with bow and arrow was training for later life. The older boys accompanied the men on hunting parties and by the time they were about 18 most were skilled hunters. Some families, it was said, took advantage of the fact that a boy would have killed his first big game,—antelope, deer, buffalo, —by making a feast at which this game was served. On such an occasion the boy stood at the center and gave away property, such as horses and blankets provided by his father or uncle, in order to mark the event. This was considered training for the way he should behave in later life in regard to his own property.

Boys were trained in trapping as well as hunting. There were certain songs which were sung by grandparents as the boys danced around in the lodge both before and after trapping. These songs were supposed to bring luck in finding game.

Sometimes when older boys were out taking care of horses, they would band together, daub their faces and bodies with mud as "war paint," and make a "raid" on the camp in order to steal meat which was drying on racks. The women who had worked so hard to prepare the meat got angry and sometimes fought the boys with sticks. Usually, the boys were successful, and would then cook the meat and have a wonderful feast,[1] far outside the camp circle.

Men encouraged their sons to be brave, and a boy would be anxious to go along on a real raiding party just as soon as possible because a young man had no standing until he had risked his life. An adolescent boy who accompanied a war party had to be a man

[1] This type of raiding is also described by Kroeber, 1908, p. 182.

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183 other men so you will avoid your husband's suspicion," and so on.
861 Sometimes the appeal was made by a parent: "If you do such and such a thing well, I will be proud of you." In general it would seem that the positive side rather than the negative, was stressed.

● 777 It was more often the men informants who mentioned supernatural motives proposed for proper conduct. They remembered
867 that they were told that the Supreme Being would "have pity" on
888 them if they followed the proper code of behavior. Both men and women mentioned, however, that respect for the aged was instilled because "people didn't become old for nothing. They had a blessing from the Supreme Being to live long lives. Whenever you see old people attempting to do something and are having difficulties, you should go right in and do it for them. Help old people out and then ask them to intercede for you that you will have good health, a long life and success in all your undertakings."

867 The example of others was recognized as effective in child-
574 training. Al feels that the Gros Ventres were well brought up in the old days "because children were taught to stick to the rules and they had the good example of adults to follow." In describing the duty of hospitality, Coming Daylight said: "My grandmother was a great one to have a lot of visitors because she was generous, and so I got a good example at home." It was said by others of Coming Daylight: "She feeds everyone who comes along just as she used to see her uncle (mother's brother) do. She takes after her uncle in lots of ways."

In lecturing to the young, examples of actual behavior of persons, both good and bad, were often given. For instance, in warning boys of the evils of gambling, reference would be made to men who would otherwise have had promising careers but who ruined their chances by too heavy stakes which they lost. Fear
[754] of offending those who had supernatural power lest they retaliate by means of black magic was implicit in at least some of the admonitions. This was so, for instance, in instructing young men to stay away from the wives of "powerful" men, as well as in warning girls to decline improper proposals "in a nice way."

3: Cooper E-5 (1938-1940) 1957
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supernatural power is present would, in so far, be positive "magical" practices, or else negative ones, "taboo" proper. The great number of such observances and avoidances, treated elsewhere—are here omitted or else touched upon only summarily. We shall list first acts done, and after that acts avoided.

To bring cold or a cold wind in winter time, a bull-roarer was whirled, or a buzzer, made of a dew claw with two holes in it, on a string, was revolved. Children were not allowed to use the buzzer. Plucking a bird to bring a north wind was not known to informants.

As soon as the first thunder of spring is heard, blow on any warts you have and they will come off.

The Gros Ventres, when aware someone was trying to bewitch or poison them or when they were going to visit another tribe, especially the Cree, would rub themselves with sweet pine needles and these would make them proof against witchcraft, poison, or other harm.

The shoulder-blade of an unborn buffalo-calf was hung up "so that buffalo would continue to exist."

Many acts were to be avoided lest undesirable consequences should follow.

If you touch a mole, a rash like poison ivy will result. The widespread belief among northeastern Algonquians that seeing a dead mole brings bad luck is however, lacking. If you touch a toad, you will get warts [European influence?] If a spider is killed, rain comes.

Do not eat the meat of the rare albino buffalo, else your hair will turn white. Children should not eat buffalo testicle, raw or cooked, lest they wet the bed; infants not yet able to talk should not eat puppy meat, lest they be a long time learning to talk. Young women of childbearing age should not eat the two strips of flesh, called the "twins," running along the backbone [tenderloins], lest they have twins, nor the colon of buffalo, for the same reason.

Horses should never be abused: such was the caution given to the founder of the Drum Dance by the drum men leader when the latter presented him with the stallion and other horses.

3: Cooper E-5 (1938-1940) 1957
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784 Sex abstinence was generally observed before hunting, and par-
789 ticularly before and all during golden eagle trapping. Eagle
[834] trappers "had to have a special religious character, to observe certain food taboos, and a special way of handling [being handed?] a pipe." The leader of a war party, but not other members thereof, also observed sex abstinence.

Do not break leg bones or ribs to extract the marrow or for other purpose, inside the lodge or house; go outside to do it, else you will get sore legs, or your horses may break their legs. Cora Chandler stated in 1940 that she still observed this latter, as her folks had always made her do. If an embryo calf were to be taken out of the belly of a buffalo, the embryo's eyes had to be extracted before it was brought into the lodge to be cooked; if the eyes were taken out inside the lodge, a member of the family would go blind, —"and this has been proven." Likewise it was forbidden to butcher and extract the brains from a buffalo head inside a lodge, and also break off the "soft end" of roast buffalo ribs. "Never use a knife to fuss with ashes or coals because you might cut yourself if you did so."

After blood-letting, the subject abstained from eating anything fried so the cut would not turn blue.

[851] There does not seem to have been any prohibition against mentioning the name of a deceased relative or other person.

777 Coming Daylight and Mary Ereaux had never heard of lucky or
801 unlucky numbers. The Boy, however, stated: "According to the old law, the people were forbidden to use seven. For instance, a war party was not to have seven members, but either more or fewer. Cases are known in which young fellows disobeyed this rule and ran into trouble. In one case of this kind six of the party got killed and only one escaped with his life."